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THE CHRISTIAN'S DUTY TOWARDS TRANSGRESSORS.

A SERMON,

PREACHED IN THE CHAPEL OF

THE PHILANTHROPIC SOCIETY,

ST. GEORGE'S FIELDS,

ON SUNDAY, MAY 16, 1847.

BEING

The Annual Commemoration of the Society's Establishment.


BY THE

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THE UNIVERSITY OF CAMBRIDGE.

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S E R M O N.

EPHESIANS IV. 28.

“ Let him that stole steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.”

THE promulgation of the Gospel upon earth was intended to reveal to all men alike, the best and the worst, the way in which they were to find access to the Divine mercy, and to attain to the salvation provided by God for man. Its sphere of action was the spirit of man, and the world of thought in which he lives with God. “ The kingdom of God is within you,” was the declaration of Christ to his disciples. The main purpose and the effect of Christ’s coming was not, or at least was not immediately, to reform the evils which existed in the society of that day ; —to provide material remedies and alleviations for the oppression and violence, the crime and corruption, the poverty and want, which pervaded whole classes and regions. Christianity aimed, indeed, to do good unto all men, and chiefly to those who were of the household of faith ; but the good at which it aimed was something far higher and deeper than the relief of material distresses. To recommend

a due regard for the laws of property and the restraints of decency was very far short of the import of its message. It had, in the first place, to speak to those who were struggling to draw near to God : it had to satisfy the aspirations and yearnings of those who had been long waiting for his salvation ; to give light to those that sat in darkness, and who mourned the darkness and looked for the light ; to bring near to man the promise of the presence of God ; to remove the veil which was upon all men's hearts, and thus convey to them some perception of the present favour and mercy of their heavenly Father, that so they might be led to seek to live with Him eternally hereafter. Christianity dealt with all ranks and classes, and had for all men in every class truths of infinite moment, which reached to the innermost depths of their hearts and souls ; but it did not, in the first instance, give much of its regard to the differences of ranks and classes. Great and small, rich and poor, master and servant, for the most part, remained such as, in those respects, they were. Their earthly differences were all absorbed and extinguished in the great common character into which they were moulded and transformed,—that of sons of God, and joint heirs with Christ of an everlasting inheritance. Christianity left the ancient boundaries and partition walls of the social fabric standing, though it taught men that we have here no abiding city, but seek one

that is to come. Christianity reformed and regenerated human society, not directly and manifestly, by the reformation of human institutions, but indirectly and silently, by establishing in the heart of it another society with deeper roots,—a sacred brotherhood, which should outgrow and supersede mere worldly companionships. The disciples were of one heart and mind; and this oneness of heart and mind at once swept away the boundaries of division of property and distinction of condition. For how could those care for the treasures of earth who were soon to have the joys of heaven for their portion? How could those have their minds full of their superiority one to another, who were soon to join the throng which surrounds the throne of the Eternal? How could those be in any way estranged and divided from each other, who were united by their common share in the propitiation and love of Christ Jesus their Lord? The Christians were a little flock, scattered amid the variegated and hostile hordes of an unbelieving generation. They were *in* the world, but not *of* the world. They sought not to reform the faults of human laws, to refashion the kingdoms of the world, to regenerate society; but to be themselves regenerated and adopted as the subjects of a kingdom which was not of this world. It is true, that the appointed office of the Gospel was, in the end, to regenerate the world, and to give a new spirit to human society upon the

earth. The ancient ties of association among men had decayed, and were mouldering away; the old forms of social life were dead and hollow, and crumbled fast into ruin. It was the destined task of Christianity to reknit men together by new and enduring bonds of love; to unfold, out of its own life, living influences which might consecrate and sanctify the laws and institutions of men; to make the kingdoms of the earth tend to become the kingdoms of God and of his Christ. This *was to be*, after ages of decay and feebleness and confusion and transition; but this was not as yet, in that first stage of the Christian brotherhood to which the Apostolic Epistles belong. At that period, the natural subjects of teaching and exhortation in such communications were the peculiar privileges of the Christian condition, the hopes and promises which the disciples of Christ had placed before them, and the need which there was of their laying hold on these blessings. Thus, in the beginning of this Epistle to the Ephesians, from which the text is taken, St. Paul's great subject is presented when he speaks to them of "The Beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherein he hath abounded toward us in all wisdom and prudence." And, in like manner, it is put forth in other parts of this Epistle, and of the other Epistles which our sacred volume contains: forgiveness and

grace, and the mercy of God towards us, are uppermost in his thoughts.

But though Christianity had, in the first place and especially, to do with an inner life and a spiritual society, and had only a casual and collateral concern with men's social position and temporal interests and ordinary actions, yet is it remarkable how large a body it contains, of precepts which inculcate social duties according to their common acceptation:—how full it is of injunctions to obey and regard the laws and ordinances which prevail among men, and the rules by which their rights and possessions and conditions are determined and defined. The preachers of the Gospel had a prescience that it was their destined office, in the end, to legislate for the world, or at least to control and shape its legislation by the view which they had to give of the Divine government under which man is placed. The society which their Divine master had founded, and which they were conducting to its appointed end, was not to strive with the society already existing among men, but to win its way by its gentle and peaceable demeanour. It came not to destroy the law, even the secular law of ordinary society, but to confirm it in its general bearings; and only strongly and gradually to amend its special imperfections. And in consistency with this purpose, the Apostolic Epistles contain advice to the Christian converts respecting their conduct in refer-

ence to the common transactions and relations of society, not only shaped in a manner full of respect for the general appointments of the actual laws, but also guided by a most wise and temperate care to avoid all collision between external laws and the Christian's internal convictions. In this spirit are all the relations of family life treated by the Apostles,—marriage and parental authority, and filial obedience; so that if the Apostles had had it for their office to found a human society, as ancient legislators sometimes had, nothing can be conceived more wise and reasonable and sagacious, as well as pure and holy, than the instructions which they have given.

In this spirit also have they given their precepts concerning the possession and use and distribution of this world's goods. For while the Gospel enjoins men to give as freely as they had received, and while the Apostles received with joy, and distributed to the necessities of their destitute brethren the riches which the wealthier disciples laid at their feet, they still did not dream of abolishing the distinction of rich and poor, but contented themselves with charging them who *were* rich in this world to be ready to give and glad to distribute. They did not encourage the expectation, which perhaps some had begun to entertain, that the Christians were so far to have all things in common, that the poor should live at the expense of the rich :

for St. Paul tells the Thessalonians, "When we were with you, this we commanded you, that if any would not work, neither should he eat." And St. Paul himself, in order that he might not seem to countenance any such expectation, "would not eat any man's bread for nought, but laboured night and day, that he might not be chargeable to any." And in like manner he gives to Titus the injunction (iii. 12), "Let our people learn honest trades, that they be not unprofitable." For this translation, which you will find in the margin of your Bibles, renders the meaning of the original more truly than the expressions which are placed in the text. And thus, the majesty of that kingdom of God which Christ came upon earth to establish, did not disdain to regard those matters of giving and receiving, of the labourer and his hire, of industry and idleness in worldly callings, as things worthy of the thought and care of its greatest teachers.

But this care and considerateness went further still. This attention to the general conditions and prevalent rules of property was not a rule implicitly followed without regard for consequences;—a temper acquiescing in the punishment of transgressors as an inevitable and final catastrophe, which liberated the Christian teacher from all concern about them. How readily can we conceive that this might have been so;—that those who were convicted of gross violations of secular laws might have been at once cast

off by a community which aimed at more than mere secular virtue! How natural would it seem that, inasmuch as the disciples of Christ were called upon to purify themselves even as he is pure, any one who fell short of the standard of purity established among men for man, should at once be put aside, as unfit to enter upon the threshold of *their* path! Since the Christians were required to aim at a bright holiness which was to shine forth amid the surrounding foulness of the Gentiles, how prudent might it seem that they should cast out from among them, and give over to utter reprobation, all who had sunk into vices which even the Gentiles condemned and punished! Since even the heathen acknowledged the force and value of the law, "Thou shalt not steal," we might naturally expect that the injunction of the Christian teacher would be, "Let him that stole be cast out from among you, lest some be corrupted, and all be brought to scandal." But, as we see in the text, the course taken by St. Paul is different. He says, "Let him that stole steal no more, but rather let him labour, working with his own hands the thing that is good." He does not disguise his disapproval of offences like this; but he does not, nevertheless, reject, as a subject for mere abhorrence and despair, one who has thus offended. He rather turns his thoughts to that better course of life which the culprit ought stedfastly to have followed, and which it is still in his power to resume.

“ Let him labour, working with his own hands the thing which is good.” And to show how far he is from despairing of the moral restoration of him who had thus erred, he would have placed before him, not the mere hope of impunity or of gain, of wealth or pleasure, to arise from the fruits of his labour. He speaks of him as of a Christian brother ; for undoubtedly he *had* belonged to the Christian community, and had, at one time at least, professed the hopes and sought the joys of the Christian’s life ;—and so St. Paul once more places before him Christian motive, and a Christian course of action ;—not the fear of punishment or the hope of gain, but the prospect of being able to do good in the same manner in which his Christian companions were wont to do —“ Let him labour . . . that he may have to give to him that needeth.”

The same care for those who may be looked upon as the outcasts of society we may trace in other parts of the conduct of our blessed Saviour and his Apostles. Thus, not to dwell upon our Lord himself often choosing publicans and sinners for the especial objects of his own personal teaching, we have, in the Epistle of St. Paul to Philemon, another example of that Apostle’s forbearance and patience towards offenders ; for that Epistle was sent to Philemon by Onesimus, who had been his bond-man, and who, having fled from his master, would, according to usage, have received severe punish-

ment on his return. For him too, thus manifestly brought forward as a transgressor of his legal duty, St. Paul intercedes, yet not so as denying the claim of the law, but only as claiming some compliance from Philemon on the ground of their Christian friendship, and on account of the hopes which he had reason to entertain, that the future life of the offender, now brought to a belief in Christ by St. Paul, would redeem the past. "Though," he says, "I might be bold in Christ to *enjoin* thee that which is convenient, yet for love's sake I rather *beseech* thee—I beseech thee for my son Onesimus, whom I have begotten in my bonds: which in time past was to thee unprofitable, but now profitable to thee and to me," alluding perhaps to the name *Onesimus*, which bears the meaning of "profitable." "Him," he says, "I have sent again, that thou mayest receive him. Perhaps he therefore departed for a season, that thou shouldest receive him for ever; not now as a servant, but above a servant, a brother beloved." How affectionate and how hopeful this mode of speaking of one who came under consideration as an offender! yet still this hope, this love, did not blind the writer to the claims which the law had established. "If he hath wronged thee, or oweth thee ought, put that to *mine* account; I Paul have written it with mine own hand; *I* will repay it." And thus we find the great Apostle of the Gentiles, he before whom governors trembled

and kings were almost persuaded to become Christians suddenly in the public presence of their court—who was caught up into the heavens, and heard unspeakable words which it is not lawful for man to utter—who could speak of God as having raised from the dead him and his fellow disciples, whom he addresses (Eph. ii. 6), “and having made them sit together in heavenly places in Christ Jesus,”—he did not think it too small or too wearisome a matter for him to make provision by his advice and entreaty for the welfare, even in worldly concerns, of those who had at one period lapsed into dishonesty, or become fugitives from their legal burthens. In *his* view of the Christian course, such offices as these entered as natural and suitable parts. It did not appear to him to soil his Christian robes thus to enter into the abodes of moral evil with its usual concomitances, fear, and grief, and misery. He wished to speak comfort and hope to the desolate prisoner of outward crime, as well as to the struggling bondman of inward sin; to win the transgressors of the law, as well as those who erred by trusting *to the law* for salvation; to restore men to the ties of human brotherhood which they had forfeited, as well as to bring them within the bonds of a holier fraternity which Christ had established and which the Holy Spirit had sanctified.

And it may be well for us, on the occasion which thus brings us together, to consider how consistent

with the Christian scheme and spirit was the course which the Apostle thus followed ; how agreeable to the *highest* aims of Christian teaching it was, not to disregard those which may at first appear to be among the *lowest* ; how suitable to the elevation and purification of the very brightest central knot of the servants of Christ, is this care for those who thus lie at the outskirts of the host, stragglers between light and darkness, bearing the name of Christians, but showing, alas ! no traces of the renovating and ennobling power of the Christian spirit. We shall find reasons, not slight nor few, why the most advanced disciples of Christ should go into the highways and hedges to gather the wayfarers and wanderers ; should thus make it their business to labour for the moral reformation and social improvement of those who have violated the boundaries of established rights, and gone astray from the appointed seats of duty.

We shall find many reasons why the Christian should employ himself upon such objects, and some of these reasons such as must have a strong hold on the Christians of all times and ages ;—such as had a prominent place in the mind of the Apostle when he wrote the words which we have been considering, and are no less fitted to have weight with us, after the lapse of so many ages. For all Christians in all ages, it must be true, that they cannot work out their own salvation in any manner

which removes them from a deep concern and interest in the moral and social welfare of other men, even of the meanest and most abject, the most ignorant and vicious. For the Christian, all men are brethren, the children of one common Father, however much they may have turned aside from the paternal countenance; the heirs of a common salvation, however much they may have disregarded or forfeited their inheritance. In all of them is the common heart of humanity, by which we and they are united, in spite of all antipathies and perversions; in all of them is the germ of a blessed immortality, however it may be unfolded only to be blighted and ruined. To all of them applies that most touching argument of St. Paul, "Shall I neglect or despise my brother for whom Christ died?" All of them are commended to our care by Christ himself:—*by his example*, for he came to cure the outcasts of society: he cleansed the lepers, and did not desist, though, of ten that were cleansed, one only returned to give glory to God:—*by his precepts*, for he says, "Bless them that curse you, do good to them that hate you, that ye may be the children of your Father which is in heaven; for he maketh the sun to shine on the evil and on the good, and sendeth rain on the just and the unjust."

And this love of our fellow-men is the very evidence and criterion of the Christian condition.

“My little children,” says St. John, “let us not love in word, neither in tongue [only], but in deed and in truth. Whoso hath this world’s good and seeth his brother have need, and shutteth up his heart against him, how dwelleth the love of God in him?” It is not by mere solitary and internal struggles with the vast and solemn thoughts which present to us our heavenly Father and Judge, our Redeemer and Sanctifier, our Regeneration here and Eternal Life hereafter, that we can attain to the true condition of Christian life. These thoughts are indeed most important and most solemn, but they have their bearing upon outward acts and practical dispositions; upon our intercourse with those who surround us; upon our labours of love employed both on those who are near and on those who are far off. Our condition in reference to God cannot be independent of our condition in reference to men. Our souls must be brought near to God by sharing in affections which he enjoins; by participating in his love for all his children; by seeking to do good to all; by labouring especially to seek and to save that which is lost. Our souls must be prepared for heaven by putting on, even here, heavenly dispositions and affections. Our struggle to work out our salvation must include, among other things, *this*;—a struggle to expel the coldness, and hardness, and lethargy, and unlovingness of our nature; to kindle, instead, a practical warmth

of love to all, and, most of all, to those who, being in their deeds and natures unlovely, have most need of love. Such a disposition is in itself the evidence of God's favour, the earnest of our reconciliation with him. Those who are richly imbued with this spirit have in them already a portion of the light of heaven; their presence, their looks and words, appear to bring a blessing; they bear about with them the airs of Paradise, as if, like the Apostle, they had been carried thither for a season, and had brought back a celestial light and fragrance. Their diffusive charity spreads like summer sunshine, far as well as near, and gilds and ennobles all that it falls upon. The meanest objects, the meanest tastes, only serve to manifest all the more the sweetness of their affections, the brightness of their hope, the warmth of their zeal; and therefore we need not wonder if the great Apostle of the Gentiles, full of all Christian zeal and love, patience and courage, hope and trust, had yet his thoughts open to admit of cares for those that had stolen, and those that had been unprofitable, and those that owed to their masters, and could advise and intercede, and commend and encourage, where such were concerned, and could look forwards to their becoming no more servants, but beloved brethren. And so too we, my brethren, so far as God gives to us the blessedness of sharing in this spirit, shall find a nutriment and impulse supplied to our

Christian life, by engaging in the like tasks, by aiming at the like objects, by employing ourselves in like manner to raise and restore those whom the unhappy circumstances of their condition have involved in the foulness and misery of vice and ignorance,—have arrayed against the order of society, and estranged from the ordinary means of approach to God.

But there are other reasons why the Christian should thus seek for the reformation of those who are vicious, and the preservation of those who are tempted, which did not apply to the case of the Apostle, and which do apply to us. Christians now no longer form, as they did then, a body distinguished from and opposed to the world, and leaving the world to itself to meet its own responsibilities. We have no longer a Christian society within the bosom of ordinary society, bound together by its own especial ties of love and mutual good offices, but leaving, without its circuit, a wide margin, given over to the influences of heathenism, and thrown upon the hands of the heathen ruler to deal with. We can no longer say of those who wander in guilt and misery on the outskirts of our social system—“They went out from among us, or they refused to enter in among us—they are not of us.” The household of faith is no longer a little family in a nation of strangers, following its own laws and caring only for its own members. Society itself now

claims to be Christian Society. We live, as we are proud of repeating, in a Christian land. Our rulers are Christians; the general body of those who carry on the business of life are Christians; and even the guilty and the miserable must be looked upon as guilty and miserable members of a Christian body, whom we cannot now spurn and exclude in order that they may not be a reproach to us, but whose guilt and whose misery is necessarily a reproach and a calamity to us to whom they unavoidably belong. Society in its larger capacity has, through the blessing of God, accepted the truths, or at least the profession, of the Gospel, and has thus become charged with that care for its erring and offending members which belongs to a Christian society, and which St. Paul, as we have seen, acknowledged in his teaching and in his own conduct. We are all members one of another, and if one member suffer—suffer the evil of corruption, and transgression, and that depravity which degrades man below the level of Christian and even of human life—all the members suffer with it; all see, in this suffering, a sad proof how feeble are Christian influences among them,—how small their zeal and their power to save their neighbours from the direst evils as a consequence of the fervid and vehement turmoil of men struggling for wealth and honour, and enjoyment, and distinction, and intellectual advancement, and crowding round the

points where such objects are most accumulated, there must be many who are driven forth into a dreary, and desolate, and foul, and polluted region, where want and misery, vice and crime, gather round them at every step. And these persons, thus carried to the edge of perdition by the working of the machinery of our society, it is the duty of our society—if it is to recognise any duty, and to own any influence of a Christian spirit—these it is our duty to seek and to rescue before they are lost. When we adopted the profession of Christianity, we knew that the Christian's life was to be a constant warfare—a warfare with sin, and blindness, and corruption, to be carried on even to the end;—a war with these enemies, first, as they exist in our own bosoms; and then, wherever they prevail, as far as our influence extends. If we do not do this, how are we possessed of the spirit which breathed in the words and actions of the early converts to the Gospel? *They* thought all that they could do was too little to show their love for Christ who first loved them. They were willing to give their substance, and their thoughts, and their labours, to bring into the way of salvation those for whom Christ died. They so laboured among a benighted and corrupted heathen population, that, in the course of a few generations, they won all the fairest realms in the world to the confession of Christ. They made those regions Christian; they

Christianized our forefathers, our institutions, our habits, and thereby ourselves. They gave us our Christian hopes and support; surrounded us with Christian influences, which operate, we trust, with more or less of genuine efficacy, upon large portions of the community in which we live. But yet, within the very circuit of the community so Christianized prevail vices and crimes, and incentives and preparatives to crime, which were never surpassed in foulness and virulence by the vilest times and scenes of heathen depravity. Law utters her voice, Punishment waves her scourge in vain. The scourge of Punishment becomes as it were a schoolmaster's rod, under which unhappy creatures are taught to learn more and more completely the lesson of crime. Not only does no ray of Christian sunshine beam upon the dark and cruel habitations in which the children of iniquity are gathered in squalid heaps, but the very light of natural reason, so far as it points out the difference of right and wrong, is quenched; and the powers of the human intellect, which the Creator of man intended to be used to further such ends as ennoble and purify man's nature, are used merely as instruments of evil,—are carefully sharpened and augmented as part of the armoury of cunning and fraud and crime. In this our favoured land, which acknowledges the government of God, and his dispensation of righteousness and mercy through Christ,

there are numbers of unhappy beings,—whole classes and multitudes,—whose childhood and education, and aims and habits, whose life and death could hardly be differently conducted, if from their birth they had been vowed to the service of some power of evil, the adversary of society and its institutions, of religion and its precepts. How shall Christian men, how shall a Christian community, not interfere to save the unhappy victims of such a state of things? We deem that our character as a humane and Christian country compels us to interpose a protecting hand in defence of human creatures, who in foreign lands are doomed to destruction by the barbarous practices which there prevail. We attempt to save the helpless infant, the devoted widow, the unsuspecting traveller, about to perish under the sway of the savage superstitions of India. We strive with persevering efforts to break the chains of the slave in every land. And shall we not also, when the hateful deed is enacted at our own doors, save the child from the worse than civil death to which the contamination of crime is dragging him; save the young traveller who is entering on the journey of life from companions as cruel and destructive as the Indian assassin; save him from a bondage as dark and dreary as that of the chained slave? Shall we not seek to snatch from transgression some of those who may be tempted to evil, and teach them rather to labour, working with

their hands the thing that is good, as our Christian masters have exhorted us that we should do ?

This is what a Christian community must needs desire more earnestly to have done. This is what zealous Christians, lovers of God and of man, must needs desire most earnestly to do. What share the community in its collective capacity, and what share individuals, may best take in such a task, we need not here consider. In truth, we cannot doubt that the task is large enough for both. When the government of the community has done all which it can, there will still remain work enough in the reformation and instruction of those most exposed to temptation, on which individuals may employ the best energies of their benevolence. When individuals have done what they can in this work of reformation, the government may adopt the results of their labour and experience, without any fear that such a public administration of corrective and reformatory influences should displace or disturb the exertions of private charity in the like field. This matter, as I have said, we are not here called upon to discuss. We know that for many years a body of zealous and benevolent men, at whose invitation we are here assembled, have given themselves up to this office of love ; have employed themselves in drawing back men from the foul regions of vice and crime into the serener and sweeter air in which we commonly live, and which sometimes makes us forget that dreary

and dismal region in which *their* task lies. They have for many years been employed in this task, and with so much of success as to show that the blessing of God may be looked for upon such labours, and that the courses which have been adopted for that purpose in this and in other countries are fitted to resist and assuage the evil (for this is a purpose by which good men in every country are bound together in heart, and in which, by their collective experience and mutual counsel, they assist each other). We are met here to pray for a continuance of God's blessing upon the means thus used; for a portion of his gracious Spirit to be shed into the hearts of those who are here assembled, that they may be drawn to aid and share in this good work; for a portion of his gracious Spirit also to be shed into the hearts of those in whose conversion and elevation the task consists, that they may readily receive and abundantly respond to the means of reformation and improvement thus employed upon them. May our Almighty Father, of his great goodness, give us hearts and hands ready for these and all other good works! Much need is there that it should be so, both for the *sake of the world* and for *our own sake*. The earth is full of darkness and cruel habitations—the powers that war against peace and order, purity and goodness, light and love, are mighty and active. Their assaults burst in upon us on every side; sweep over the

boundary of brighter and holier ground wherever a point is left unguarded. It is only by constant vigilance, by constant zeal, by constant labour such as we now urge you to assist in, that the moral world is saved from the ever-threatening deluge of sin and ruin. It is saved by God's good Providence; but God's Providence works through men and through means, such as those which we, with your help and in your company, would employ. Join us, then, in this warfare against the powers of evil—this warfare upon which the moral preservation of our land, under God, depends. Join us for the sake of your country—for the sake of the great cause of good against evil—of light against darkness—of the elevation of man's nature against its degradation. But join us also for your own sakes. Do you not know, do you not feel, that you are too commonly, too constantly under the dominion of worldliness and selfishness? Do not these powers, for the most part, stimulate your actions, guide your conduct, fill your days, and your weeks, and your years? Do you not know, do you not feel, that it is ill for you that it should be so—that such a course of action and of thought is not salutary for you—does not satisfy the needs of your better part—does not conduce to the health of your souls? Do you not feel that you ought, in some measure at least, and at some time, so to engage in higher objects, in the promotion of the good

of your neighbours for their sake, in helping and benefiting men because they are your brethren? Is it not, in truth, a benefit to you, a great and mighty gain, when you have the opportunity of thus joining in a labour of love—of thus exercising the nobler and sweeter impulses of your nature—of thus taking a step in that career in which alone men can proceed far or high, because it takes them out of themselves. We say that all men are brethren—let us act as if it were so; and *that*, not for the sake of these our brethren only, but for our own sakes also, that we may have many brethren, and learn, by loving them, to be more deeply conscious of the love of Him whose children we all are. Let us, for this day—for this hour—cast aside the world—its claims, its businesses, its prizes, its cautions. These things are not worthy of you. You are immortal beings, and these things are all transient; you are spirits, these things are of the earth, earthy; you are formed to love and to unite, these things tend to the estrangement of man from man—to coldness and hate. The world is sure to have enough of our hearts—there is no fear of our becoming extravagant and fanatical in our philanthropy. Let us learn of the world its prudence only, its perseverance and intelligence in pursuing its objects, for in those respects the children of this world are too often wiser than the children of light. But let us recollect that we are called to be the children of light:



that we fall lamentably below our vocation if we continue to be the children of this world : and let us press forward in the path of light. Let us travel onwards in the direction in which the light already beams upon our steps ; and trust in God that as we advance, darkness and foulness, ignorance and vice, mutual fear and hate shall be scattered like the shades of night before the dawning of the day ; and that we, thus labouring to spread among men the knowledge and the fear of God, shall have, in the light of his countenance—in the conviction of his love—in the firm faith of his Providence—our own exceeding great reward !

THE END.

The first part of the book is devoted to a general
 introduction of the subject. The author discusses the
 importance of the study and the scope of the work.
 He then proceeds to a detailed examination of the
 various aspects of the problem. The author's
 analysis is thorough and well-reasoned. He
 presents a clear and concise account of the
 subject matter. The book is well-written and
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